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Woman's Work for Woman.

Vol. II. JULY, 1872. No. 3.

Beyond the Seas.

CHINA.—Chefoo.

COME OVER AND HELP US!

To the Woman's Foreign Missionary Society of the Presbyterian Church.

Dear Sisters: At a meeting of the Shantung Mission, held in Chefoo, November, 1871, the following resolution was unanimously adopted. "Resolved, that when the missionaries at any station request it, the Board be desired to send out, say three or four young ladies, to live together as a family, and labor in the school or among the women." At a subsequent meeting of the Tungchow Station, it was unanimously agreed to write to the Woman's Foreign Missionary

Society, asking you to find four ladies for Tungchow; send them out and support them here.

THE PLAN PROPOSED

does not contemplate a convent under a mother superior, nor a directress with assistants, but three or four ladies associated voluntarily in a family, all on an equality, and managing their domestic affairs as they may agree upon among themselves; each carrying on her own special mission work without any other supervision than that exercised by the Mission at large over all the work. While they live independently as to their family relations, they are members of the Mission, and the gentlemen will always expect to aid them in their business matters, and advise them when they desire it. Hitherto, the great drawback to woman's work has been its want of permanence.

A woman begins a school or class for training Bible-women, and carries it on for a few years with abundant promise of usefulness, and then is taken to her rest, or is obliged to leave her field for a time; there is no one to take up her work, so it must be dropped, and the school or class disbanded! The seed thus sown is not all lost, but how much more abundant would be the harvest were the work carried on uninterruptedly.

TUNGCHOW

is a quiet old city, situated on the seashore, fifty-five miles from Chefoo. The country is mountainous, and the climate dry and healthful. The temperature both winter and summer is moderated by the sea breeze. The foreign community is small, made up entirely of missionaries, never yet numbering more than twelve adult persons. Our isolation is no small trial; yet there are advantages, especially to woman's work, in being so far removed from the reckless, abandoned characters, both native and foreign, that infest all the ports, and exercise so evil an influence. There is no romance in missionary life. We are surrounded by a people filthy and degraded, yet who consider themselves the civilized of the earth, and *us*

foreign barbarians. Yet no work affords a higher, purer, or more constant enjoyment than this if entered upon in the right spirit. The

PRESENT STATE OF THE WORK

demands an increased number of laborers. A girl's school commenced at the urgent request of the native Christians, for the education of their daughters, and conducted for five years under many disadvantages, has been finally disbanded. It should be reorganized, but there is no lady in the Mission to do it. The buildings are all in good order and unoccupied, and the house connected with them will probably be soon vacant. Such a school as could there be established would abundantly occupy the heart and hands of a competent teacher. There is also a great work to be done in teaching female inquirers and Christians.

As society in this province is constituted, women will not go to men to be taught. It must be remembered that not more than one in ten thousand of them can read, or has ever been taught anything but the ordinary family cooking and sewing and the routine of their festivals. It would indeed be thought disgraceful for them to know anything else. They come to us not only without knowledge, but with minds wholly undisciplined; therefore no matter how teachable they may be and anxious to learn, it is great labor to teach them even when we can give them frequent and regular lessons. The difficulties are much lessened in the case of women at the out-stations. Very few of them can leave their families and come to us to be taught, so we must go to them. Every time a message comes from Pingto, the Christian women there ask, "When will the foreign women come again?"

ANXIETY TO LEARN.

A woman baptized a few months ago is now here for instruction. She lives eighteen miles from the nearest place of worship (where a church has been organized and service

conducted by the native elder), and has usually no way to go except on foot. Herself, her husband, and two cousins are the only Christians in that village. They are all unlettered people, the best scholar among them being only able to read the New Testament in the colloquial. The men had all been to the city for instruction, and she thought she needed it as much as they; so she put her house in order, made as extensive provision as possible for her family during her absence, and then set out *on foot* with her cousin, and walked the whole distance, *one hundred English miles,* though now in the forty-ninth year of her age.

There is another kind of work to be done, viz., visiting the women in their homes, trying to cultivate their acquaintance, allay their prejudices, and awaken in them an interest in a future state. More houses are open to us than any of us have time or strength to visit. There is here a splendid field for a thoroughly educated

LADY PHYSICIAN.

How our hearts ache often for these poor, downtrodden, suffering women, toiling on in pain and weakness without care or sympathy; and their hearts cheered by no ray of hope from the life beyond the grave. Their own physicians can do them but little good, even when they can afford to call one or when their ideas of propriety allow of it. Women and children if doctored at all, are treated by some old sorceress or conjuror.

My husband has written by order of the Mission to the Board of Missions, informing them of the action taken, and asking them to co-operate with you in sending out these ladies; and now to you, and through you to the women of the Presbyterian Church, we make our appeal, hoping that God will put it into the hearts of suitable persons to *come*, and into the hearts of *many* to sustain them by their offerings, their prayers, and their sympathies, and thus a great blessing come to our benighted sisters in China.

Yours, in Christian love,

JULIA B. MATEER.

SYRIA—Sidon.

Letter from MRS. EDDY, *of March 25th*, 1872.

MRS. GRIER, DEAR SISTER IN CHRIST:

. . . I feel pressed in spirit to respond to the warm interest you and your associates have manifested in our Sidon school. Its adoption by your branch of the Woman's Board of Missions is gratifying to us. By it a new bond is created—a stronger tie to link us together—we who are co-laborers in this great and good work of spreading the knowledge of our blessed Saviour.

I trust this is but the commencement of a correspondence that will be pleasant and profitable both to you at home and to us, your partners, abroad. I shall rejoice to do my part in extending "more definite information" in regard to our work, and by this means draw out the prayers and efforts of our sisters for us and our work. For how can they pray intelligently unless they know? and how can they know unless we keep them informed of what is being done by their employees in distant lands?

The Sidon school, upon its present basis, has been in operation seven years. We own no building; but occupy a hired house, rented from time to time three years in advance. There is

NOT A FOOT OF GROUND

about the premises—a great want. This lack is, *in a measure* only, supplied by the situation of the house; it being near one of the gates of the city, so that access can be had easily to the open country, and thus the girls can take their daily walks for exercise. The internal arrangement of the building is defective in many respects; but we look upon this hired place as only a temporary provision, hoping in the future (by aid from home) to secure a *permanent* home for both the boarding and day schools.

We have now two young ladies teaching English—Miss Jacombs and Miss Stanton; one female native assistant, a

graduate of last year's class. In addition, two hours' instruction is given daily, by a young man (native), in Arabic, grammar, writing, and reading, with the vowels, which latter is considered a necessary accomplishment for a scholar.

The number of pupils at present is limited to twenty, owing to inability to accommodate more, at the cost of forty dollars a year each. The pupils are obliged to furnish their own clothing. Some of them bring their beds; and we are now making an effort to have them buy their own books. Many of them do. The past session (it is now vacation) our number has been but fifteen, for reasons I will mention.

It has been our rule to receive only children from Protestant families, and these not under twelve years of age. The candidates must be examined as to their qualifications for admittance. This work has heretofore devolved upon Mr. Eddy; but during the past summer he was connected with the Theological Seminary located in Abeih, and was unable to be absent from his work there to look after and select suitable girls from our part of the field.

Places were reserved for those who were to come from Tripoli and vicinity; but the absence of Rev. S. Jessup, in England, prevented the sending of new scholars from there. But we have had no occasion to regret the smallness of the number, as Miss Jacombs's health has not been firm; and as it was Miss Stanton's *first* year of connection with us, no heavier burden could be thrown upon her.

THEIR LABOR NOT IN VAIN.

We have reason to believe that labor bestowed upon the pupils has not been in vain. Some, before they went out from us, have given evidence that they were "born again;" others have since professed Christ. Usually a thoughtful, attentive spirit is manifested during all religious exercises; but we have no cases of *deep conviction* for sin, joy at finding forgiveness, such as we read of among the Nestorian girls. We have never witnessed what we in our own beloved land call a revival. For such a season we long and pray.

The pupils also attend a weekly exposition of Scripture (in Arabic) every Wednesday evening at the church. Thus you will see they are highly favored, and have opportunities, if they improve them, to "grow in the knowledge and grace of our Lord Jesus Christ."

WORK—HOW DIVIDED?

Connected with the establishment is a steward, who does the purchasing or the providing, as it would be considered highly improper for the girls (according to the custom) to go into the market for such purposes. Water is also brought daily by a water-carrier at a trifling expense. The girls do their own cooking, washing, and cleaning. The work is systematically divided, and redistribution made each week, so that the different kinds of household work are shared by each in turn. Two are employed weekly in the kitchen department—one of the older pupils aided by a younger. Their morning and noon meal is very simple; the evening one, eaten about sundown, answering to our dinner. The washing is done Tuesday by three of the girls, who usually rise earlier than the others, and complete their work before noon. Those thus engaged do not sew that afternoon, but study and recite lessons omitted in the morning. This plan we do not consider perfect; we are conscious it admits of improvement, but thus far it has worked with but little friction. We wish to teach the girls that labor is honorable, not a disgrace, as it is considered in this country. We wish them to be prepared, when they return, to aid their mothers in *bearing* the heavy burdens laid upon them, not to be a *burden to* them.

YOUNG TEACHERS.

Four of last year's class are teaching—one in Safeta; one in Jedaide, the *first* girls' school ever opened in that place; one in Cana, a village not far from Tyre; one in Sidon. Of their schools I must write you another time.

No English is taught in the school; but I will endeavor to have some of the girls write letters in Arabic, and will trans-

late them into English; also, if possible, have some photographs taken, and sent to the bands of workers that support girls in the school.

DAY SCHOLARS.

We have had eight day scholars—three of them Moslem girls, the others Christians. They pay no tuition, but provide their own books. We hope to enlarge this department of our work; hire a separate room, and provide a teacher especially for them. This will incur some extra expense. Heretofore we have not had many applications for scholars from the city. The Sisters of Charity have a large and flourishing establishment. The women of the city are under the influence of the priests, and are slow to become enlightened. They are afraid to *trust* their children with us, lest they should come to the light, know the truth, and the truth should set them free from the bondage of superstition and error into which they are sunk.

I have thus, dear sister, endeavored to touch upon the points referred to in your letter, not as fully as I would like, but as much as time permits.

Any questions, any topics which may suggest themselves to you, I hope you will be free to present, as it will aid me in suggesting subjects for future correspondence. Be assured *we* will pray for you, and those associated with you, that you may be established and strengthened in every good work; and we most earnestly ask your prayers to accompany your gifts. Pray that *we* who labor, and have labored many years, may not "be weary in well doing;" may not faint nor be discouraged. Pray that the seed sown in meekness may be watered by the Spirit's influences, *speedily* spring up, and bear fruit to the praise and glory of our Great Captain under whose banner we have enlisted, and at whose feet we would lay our trophies down.

PERSIA.

Letter from HOSHEBO, *principal native teacher in the Female Seminary at Oroomiah, to* MRS. SHEDD, *formerly of that Mission.*

BELOVED FRIEND: I regret very much that there has been so much delay in replying to your letter, but hope that when you know the reason you will excuse me.

When I received your pleasant and welcome letter I was in the village, newly engaged in the blessed work to which the Lord had called me. By his abounding grace he committed to me this holy service which angels might desire to perform. I was appointed to labor in the villages of our neighborhood for the salvation of the women of my people.

I thought that it would be interesting to you to hear of my visiting and my work, how it was prospering among the different circles of women whom I met, and after I had made one circuit I intended to write you; but after I had visited four villages, I fell sick with a terrible disease that was prevailing in all Oroomiah. I lay sick for three months, until all hope of my life was cut off. Thus remained undone and unwritten all that I had planned to accomplish, and to write for each of those who love me. Now, in great mercy, I have received the life once more restored to me. After I had somewhat recovered, I only went to two other villages. It was a very sad separation for the women and for me, because we had not enjoyed oftener the blessed pleasure of meeting together. In some of the villages our meetings were very large and very delightful. I would go on Saturday and remain until Monday. In some places the women would assemble in four, and in some five, different parts of the village at different hours.

In one village so many Mussulman women came that I read and prayed in their own language. They were very attentive. I felt very desirous that some fruit to the grace of Him, who had called me to this service, should result from my visits; but my work was cut off (or shortened).

At this time the Seminary was assembled, and I returned to my work here. We have now been in school one month. On account of the lack of room (the new rooms not being all ready), we have but few girls—seventeen boarding and two day scholars. Miss Dean was sick a few days. We feared greatly lest it might be the same sickness of our blessed father and honored guide, Mr. Cochran, whose place in our midst is empty.

Many prayers from the girls of her flock ascended in her behalf. Now she is well again, and we are bearers of gratitude to God.

EARNEST PRAYER AT THE SEMINARY.

In regard to the spiritual state of our beloved school, until the week of prayer there had not been seen one good sign of serious reflection among the girls. But during that week there seemed to be a peculiar interest among those who thought themselves Christians.

On Sunday, the last day of prayer, Miss Dean was invited to go to Geog-Tapa to labor for the women. We remained alone. This thought worked among us: if this week, during which such abundance of prayer has risen for us, passes and we receive not their effect, perhaps we shall remain in the condition of Saul. So with great earnestness we wrestled in prayer.

From eight o'clock until eleven on Saturday evening there were fervent prayers mingled with bitter tears and anxious longings for the receiving of the Holy Spirit, and with these many confessions of sin, so that we knew without doubt that the Spirit with power had come among us. To some of us that evening passed as if upon Pisgah's height. The transfiguration of Tabor seemed before our vision. Sleep fled from our eyes. Satan trembled for those under his hand, lest they escape from his bondage and receive freedom in Christ.

On account of the Sabbath services I did not allow the girls to linger longer that evening, but in the morning the same spirit was evident.

A DELIGHTFUL SABBATH.

The Sabbath was delightful in all its services. Dea. Yonan preached in the morning from the text, "Thy kingdom come;" in the afternoon from, "Thy will be done." Deep solemnity prevailed. During the day many earnest prayers were offered, and the evening was better than the day had been. This week we are having precious seasons of prayer.

My request of you is, don't forget to pray for us, and ask your dear friends to pray for us, that this little flame may increase to a great conflagration that shall spread over the plains and mountains around us, and that the enemy may not extinguish it by the cares and toil, by the famine and drought, by the diseases and plagues, that have been and still are in all our poor country.

I believe that you do not forget to pray for me, that I may rest in the love of my Saviour, and that in all my unworthiness he may give me skill and wisdom to feed his lambs and sheep faithfully during all my life upon earth.

Love for all your family, especially for your husband, whom we all long to receive again. To all your loved friends peace. The girls all send love and peace.

From me, longing and anxious to behold you, receive much love.

HOSHEBO.

INDIA—Nauaucote.

Letter from MRS. FRANK J. NEWTON, *of Lahore.*

In the course of our itineration we have come to this village, and are encamped in a beautiful grove of Banyan trees. These trees were planted by a Mohammedan many years ago. He did it for the accommodation of travellers, but only to gain *sarvàb* or merit. The Hindoos call it poon. Neither they nor the Mussulmans have any idea of doing any kindness to any one to make him happy, but everything they do is for the purpose of gaining heaven. They think, and will not be convinced to the contrary, that the Government

hospitals established in this country are built only that those who have contributed to them may gain merit or heaven by so doing. But this is a slight deviation from what I intended to write this morning. Our camp is visited by a great many women. One, who came here on Saturday, told us she was "master" of the place. On inquiry we found she was the daughter-in-law of the man who planted the grove, and whose tomb is built at one end of it. Before going she asked us to go to her house in the village. We accepted the invitation, and this morning sent our chaprasi, a man who does general work, with a salàm (greeting), asking if we should go to make our visit.

A NOVEL VISIT.

We started off, and a novel visit it was. With a man in front to lead the way, and one behind—I suppose to see us safely on—we walked through the narrow streets of their village, followed by men, women, and children, for it was a very unusual thing to see two white ladies in their village; most likely it had never happened before. We wore our veils, as the people are not at all backward, and will almost stare one out of countenance. I could not help smiling as I passed along, and I heard one woman exclaim, "Oh, she's laughing! she's laughing!" as though she had thought me incapable of doing such a thing. After many turns we arrived at the house. They had a gay cloth spread on a charpoy (native bedstead), in front of the door, for us to sit on. We sat down and conversed with them as well as we could on indifferent topics. Many of the women sat upon the ground in front of us, gazing at us with wondering eyes. I asked one of them if the quantity of jewelry she had hanging to her ears, in her nose, and on her arm, was silver. Several voices replied, "Yes." I then told her the poor people in our country did not wear such things. "Oh," said a man, who was general spokesman, "it is the custom of the country." I inquired of this same man, "How many inhabitants there were in the village?" he answered, "How can we tell?" Then I asked, "How many people in each house?" he replied, "Just as

many as the grace of God has put there." We found no opportunity to introduce the subject of religion. The women particularly have no interest whatever in this subject, and we have found it quite useless to attempt to keep their attention, even with bright-colored pictures to attract them. They seem almost more like animals than human beings. We soon brought our call to an end. They all seemed pleased to have us sit there, but gave no invitation to repeat the call.

THEIR FATHERS LIVED SO.

As we came from the house we crept through a door about three feet high and two or two and a half wide, which was made in the outside wall around the village. In going we went in at the large gate; but as the sun was very hot, we thought we would at least make an attempt to get out at this place, as it was a shorter way. We succeeded with difficulty, and felt refreshed to get into pure air again. No matter how small a space a man has to live in, if he possesses a cow, horse, or any other animal, he has it in the courtyard connected with his house. To us such arrangements would be very disagreeable; but why should they make a change? Their fathers lived so.

We labor under great disadvantage in trying to talk to or teach the people in villages, because all the studying we do, and all the talking at home, is in Hindustani, while here and throughout the country of the Panjab they speak the Panjabi dialect almost entirely. So far I feel discouraged about ever being able to teach the truth to these poor country people. God alone can open their hearts and understanding, and he alone can show us how we may lead them to seek an interest in Him who has died to save their souls. My friends, ever remember those who are in the darkness of unbelief, and those who have come to bring them the light of truth.

"He shall have dominion also from sea to sea, and from the river unto the ends of the earth."

At Home.

SHALL IT BE FEAR OR FAITH?

"We began our work in fear and trembling." "We were in great doubt at first as to what we should be able to do." "We had no expectation of doing much when we began." "We entered upon this work in feebleness and faint-heartedness."

These, and similar expressions occur in a majority of the records for the past year, sent in to the Woman's Foreign Missionary Society of the Presbyterian Church, by its auxiliaries. The Society itself is barely two years old, and the first year of its life was, like that of an infant, only a state of existence, in which it learned by degrees to move itself, and make its wishes and intentions known to others. Its auxiliaries are, of course, even younger, many of them not yet having a full year's work to report. And the testimony of most of them is, that they began in doubt and fear of failure, became encouraged as they went on, and ended by being amazed at what they found themselves able to accomplish. They prayed—they had a little faith; they hoped to do something; they thought their mite would be accepted, but they had no idea of being so successful; they were astonished at the answers that came to their feeble prayers; they wondered that they had ever doubted or hesitated in taking up the work. And God has given to the parent society also a place in the church, and a hold upon the hearts of the women therein, such as its most hopeful friends dared not expect for it at first.

And now for the future. The Woman's Foreign Missionary Society has offered to the Board of Foreign Missions, to raise

$50,000 during the coming year. This sum is considerably in advance of the receipts of last year. Is it presumptuous or rash for them thus to pledge themselves to such a large increase, not knowing how the societies or churches will respond to their appeals, having no security that many may not fall off in their contributions, losing the zeal of their first enlistment, while no others come forward to make good their deficiency? How can they be sure that the flame enkindled for this missionary work in the hearts of Presbyterian women may not burn itself out as the novelty wears off? Have they any certainty, any guarantee, that it will continue to burn ever brighter and clearer, and with a steadier glow, shedding light on their own hearts, and sending joyful rays far into dark heathen homes, where women sit in the night of ignorance and superstition? It seems, indeed, now as if it *might* thus burn, but how can they be sure that the contrary will not be the case? And should they *not* be sure before they agree to raise so large a sum as $50,000 for the Board?

These questions will be asked, and should be answered.

Let us turn back a page of the brief history of this Society, and see what it tells us. There was more doubt a year ago whether we could raise $10,000 in a year, than there is now whether we can raise $50,000. Our auxiliaries then numbered sixty all told. We had encouragement from a few churches, mainly in Philadelphia. Some few ministers bade us Godspeed, and advised the women of their congregations to join us. The General Assembly recognized us, and realized that we were alive and in earnest, not asleep or at play. We had not much idea how much work we could undertake, nor how much help any auxiliary would certainly give us. We were feeling our way carefully, and were inclined to be cautious of long steps or hasty movements, lest a sudden overthrow should be the result. Even our little magazine went forth with something of anxious, tender fear accompanying it from all our hearts, lest our child should meet a cold reception in the world, and come back to us, finding no room for itself there. But we determined, God helping us, to follow

his leadings wherever we could trace them, to enter upon work as he opened the way to us, and to turn back from nothing that he seemed to give us to do.

And how do we stand to-day? Our auxiliaries number one hundred and seventy-six, and represent churches scattered far and wide. Presbyteries recommend to their members to form societies in their churches to co-operate with us, indorsing with all heartiness our magazine. General Assembly acknowledges our work as a power in the church, and offers us every encouragement to continue and extend it. Our magazine, *Woman's Work for Woman*, has a subscription list of five thousand.

All this we recount with humble gratitude to God, who has done it for us, and we say, where is there room for doubt or fear here? What *right* have we to harbor such foes to our peace? What have we to do but follow still where God leads, place our mark high, as we are sure our Master would have it, and resolve in his strength to reach or go beyond it?

But there was a question of security for the future; of guarantee against the loss of interest and zeal, and consequent lack of support, on the part of those who now aid us so freely and gladly. And here let us step reverently as we examine the ground on which we stand. This work is not *ours*, it is the Lord's. He has committed it to our hands. Will he let it languish or fail if we are faithful? The kingdom is Christ's. Will he let the army advancing to take possession of it in his name do aught but go forward continually? Will the Master let indifference and coldness steal over the love and zeal for him and his work, which he has implanted in the hearts of the "many other women" who, like those who "told these things" long ago, are seeking to tell others of him and his salvation?

Ah, no! let us take fast hold of his word and go on. He made it clear to those who undertook this work on behalf of the Society, that he would have them do it, and upon this, as upon a sure foundation, we may build in perfect faith and trust.

And let us never forget that this $50,000 does not mean merely *money*, that it means sending the glad light of the gospel to women like ourselves in the heathen world, lifting them out of their low estate into the true blessedness of womanhood. Thus let us take up anew this Christ-like work, resting on the word of God which abideth forever, and possessed by a faith which, like perfect love, will "cast out fear" from our hearts.

THE PRESBYTERY OF ELIZABETH, N. J.,

And the Work for Foreign Missions, as undertaken in "Presbyterial Union," by the Ladies of their Churches.

A report from the Ladies' Presbyterial Committee on Foreign Missions was sent in to the Presbytery in session on the evening of April 16th, 1872, showing that, since its organization, January 25th, 1872, at which time but two societies among the ladies for this object were reported, in less than three months seven new church societies had been formed, and nearly $900 collected. Notice was taken of the adoption in other presbyteries within the State, of similar plans of union among the local societies, all of them thus far becoming auxiliary to the Woman's Foreign Missionary Society of the Presbyterian Church, having its headquarters 1334 Chestnut Street, Philadelphia.

The following action was then taken by the Presbytery:

"*Resolved*, That the Presbytery has heard with pleasure the Report from the Ladies' Committee on Foreign Missions in this Presbytery; that we view with warmest approbation the movement thus inaugurated among the ladies of the churches within our bounds, and that we hail them as coworkers with us in the work of evangelization, and are grateful to them for the stimulus of their example in the matter of Christian effort and benevolence, while we earnestly invoke the abundant blessing of God upon their organization."

The following is from the "Narrative of the State of Religion in Churches:"

"The Presbytery has seen with great delight an active organization among the ladies for aiding our Board of Foreign Missions (especially in its labors among heathen women), by sympathy, prayer, and contributions. The churches have already organized, or are rapidly organizing congregational associations, which, co-operating together, are to form a branch of the larger society in Philadelphia.

"Most heartily do the Presbytery wish the ladies success in their effort, and pray that God would grant them abundant evidence that their work of faith and labor of love is not in vain."

Extracts from minutes of the Presbytery of Elizabeth, in session at Elizabeth, N. J., April 16th and 17th, 1872.

Attest: (Signed) J. T. English,
Stated Clerk.

RECENT INTELLIGENCE.

We have received letters from many points on the foreign field since our last issue. Miss Noyes reports that the work on the new school buildings at Canton approaches completion. In our next number we hope to give a description of the buildings, and to announce that the boarding-school for girls, and the training-school for native women, are actually in operation. From India, we have intelligence of the marriage of Miss Nannie Dickey to the Rev. Thomas Tracey, and her removal from Mynpurie to Futtegurh, where she is to have charge of the orphanage. All our letters speak of progress in work, and good health among our missionaries.

Mrs. J. J. Walsh, of Allahabad, India, missionary of the West Arch Street Church, Philadelphia, is now in this country. Letters will reach her if sent to the Mission House, 23 Centre Street, New York.

NEW MISSIONARIES.

Miss Jones is to sail for Gaboon, in August, as the mission-

ary of Pine Street Church Auxiliary, Philadelphia, and we shall announce in our next issue the names of the new missionaries to Persia and to Kolapoor, as well as other points in India and China, who go out in connection with the Woman's Foreign Missionary Society. In addition to these we have:

Mrs. Farnham, of Shanghai, missionary of Fort Wayne Auxiliary, Indiana; Mrs. Benjamin Labaree, of Oroomiah, missionary of Princeton Church Auxiliary, Philadelphia; Mrs. Dr. Van Orden, of Hamadan, missionary of North Tenth Street Church Auxiliary, Philadelphia.

There are other societies from whom we have not yet heard, who have the names of missionaries before them.

PERSIA.

At its June meeting, our Society appropriated $200 to refurnish the female seminary at Oroomiah, in response to an application from Miss Dean, asking it as a much-needed gift for both health and comfort.

SIDON.

Our missionary letters in this number will be found of unusual interest. Mrs. Eddy has given a full description of her school, with the names of the pupils. The school has been less full than usual during the past winter, for reasons which she states. She has sent the names of the fifteen pupils who compose the school, and we have distributed these names among as many societies and mission bands supporting them. No doubt the school will have its full quota of twenty scholars next fall, and we shall have the additional names to give to the societies who have recently applied for a share in the Sidon school. We hope, in a future number, to furnish an engraving of the school in session. This institution is all our own; every pupil is supported by an auxiliary of the Woman's Foreign Missionary Society. It should, therefore,

especially always be made a subject of earnest, believing prayer. If, as we devoutly hope, these young girls now under instruction are to be instrumental in the future elevation of their own sex in Syria, and the evangelization of the country, they must first themselves be brought unto Jesus. We can aid in their conversion by keeping them before God. Let all our co-workers who have their efforts specially directed toward these young Syrian girls resolve, that *we will have our whole school in Sidon for Jesus.*

RELIGIOUS AWAKENING IN THE SCHOOL AT OROOMIAH.

The letter from Hoshebo, on our 105th page, will surely touch the hearts of all who read it. It seems an echo of the sound of "the rushing mighty wind," heard on the day of Pentecost. Dear sisters, this is just what we are working for in every missionary enterprise, and in every mission school. We are planting the seed, that the Holy Ghost may come and breathe upon it, and quicken into being the germ of spiritual life in the hearts of these poor heathen women and children. While you send your gifts, pray earnestly for the outpouring of the Spirit upon Persia and Syria, on China and India. A letter from Miss Dean accompanied the letter from Hoshebo. She writes from Oroomiah to Mrs. Shedd: "Of course you will not expect me to say that any are converted, but I expect *every one of them will be*, if I am faithful in leading them in these coming weeks." Let us join her in her faith and prayer, believing that God will gather the entire school into the fold of Christ, if we ask him in undoubting faith.

CHINA.

The appeal from the Shantung Mission which will be found in our foreign department is addressed through our Society to the women of the Presbyterian Church. It asks for four devoted Christian women to come and take part in God's

work at that mission. Mrs. Mateer writes that the house is ready for them to occupy, and that the work awaits their coming. Will not some who read it hear in it the voice of God saying to them: "Will *you* go?" For the work is vast, and the laborers few. China must be won for Christ, and every indication of his providence points it out as *the* work of the age for American Christians. God has made a highway between America and China, and the Chinese are coming to us. Is there no meaning here? This is the work; where are the workers? Who of our sex will go to tell the women of China that Jesus died to cleanse them from their sins, and open to them the gates of life?

"BRING FLOWERS, PALE FLOWERS."

Mrs. Isabella S. Mackey died at her residence, New Linden, Pa., on the 24th of April.

She was the widow of the Rev. James L. Mackey, whose death occurred five years ago. These two devoted missionaries were the first laborers on the Island of Corisco, West Africa. The following lines were suggested by the sudden summons to attend her funeral, and the privilege of laying upon her remains some of the lovely flowers that had been presented to the writer on the evening of the Annual Meeting of the Woman's Foreign Missionary Society, April 25th, 1872:

I chose your fairest flowers, dear,
To bind with silken string,
A token sweet from you, through me,
O'er our sister's bier to fling;
Who, called to lay her armor down,
Now wears with joy the victor's crown.

There, gathered at the Saviour's side,
How large the martyr band,
Companions in her chosen toil,
For Afric's poor, dark land.
We cannot doubt whose spirits bright,
Welcomed her to the homes of light.

Full well she loved her mission home,
Where feathery palm trees wave;
Where wide Atlantic's billows roam,
Corisco's shore to lave;
And ofttimes o'er its rocks to throw
Long, foaming wreaths, like drifted snow.

She was the first who gently came,
With Christian woman's power,
To Manji's* Island, shore and main,
Where superstitions lower.
She worked at dawn. See! how to-day
Throngs of her dark-browed pupils pray.

I thought, when kneeling by her form,
Laid in Death's calmest sleep,
How Afric's woman band will mourn,
And o'er her memory weep—
Heart-rending on that heathen shore,
The death-wail for a life that's o'er.

They need such voice as hers to cheer
The darkness of their gloom,
With hopes the Christian faith holds dear,
Of light beyond the tomb,
And bid them follow as she trod
The only path to heaven and God.

I. A. N.

OUR ANNUAL MEETING.

Thursday, April 25th, was a feast-day to many interested in the Woman's Foreign Missionary Society.

First at 12 o'clock occurred the annual meeting. The large number of ladies from Philadelphia and different parts of the State, who gathered that bright spring morning in the beautiful assembly room of the Presbyterian House, testified to the warm place which our beloved cause holds in many hearts.

The exercises were commenced by some words of promise and encouragement read from God's word by the presiding officer, followed by earnest prayer, in which we were led by

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* The native name for the Island of Corisco.

a delegate from a distant auxiliary, after which a hymn of praise was sung. Then, with our President in the chair and each officer at her post, the routine of necessary business was swiftly and systematically transacted.

First the annual report of the Foreign Secretary was listened to with deep interest. How each heart was stirred with thankfulness as the work of the past year was rehearsed, and its rapid progress recounted! We passed in fancy westward to China and India, from Persia and Syria to Africa, and homeward by way of South America and Mexico to the western borders of our own land, glancing in succession at our twenty-seven missionary sisters laboring in their various fields; listened to the story of their successes and their trials, sympathized with their sorrows, heard the busy hum of schools where infant tongues are learning to lisp in foreign accents the name of Jesus, watched with deep interest the band of faithful Bible-women carrying the bread of life to their starving sisters, and with still deeper emotion heard of one and another of our own number who has offered herself for work in those distant harvest-fields. No wonder that many eyes overflowed, as with full hearts we responded to the grateful words of the report: "We have tried to do a little thing for Christ, and he has blessed us so richly that we feel overwhelmed with love and humbleness, because of the poorness of the service."

After again giving our feelings expression in a hymn of praise, we were told of the progress of the *home* work by the report of the Home Secretary. We learned how the women of our Church are becoming more and more aroused to their responsibilities, of Auxiliaries to the number of 180 pouring their offerings into the treasury and taking up specific foreign work, of Mission Bands and Circles, of Missionary Conventions and Presbyterial organizations for the same cause.

Then followed a most satisfactory statement from the Treasurer; our little magazine contributing its part to the good tidings by showing a steadily lengthening subscription roll.

After these reports came the election of officers and managers for the ensuing year, and *then* was set before us the *good wine* of the feast. Miss Isabella Nassau, whose delicate frame shows the effects of tropical suns, forgot her feebleness as she talked earnestly of her beloved Africa, and the work so precious to her heart that it outweighs the attractions of home and friends. And Mrs. House, with silver voice and vivid words, held up before us a picture of Siam, its people, and its needs, that will never be forgotten. India was represented by another missionary sister, Mrs. Kellogg, but the lateness of the hour prevented our hearing from her, and we adjourned to re-assemble in the evening at the public anniversary of the Society in the Penn Square Church.

The pastor, Rev. Mr. McCook, presided in his own bright and attractive way, and read the annual report. Music and flowers added their charms to this meeting, and stirring words of encouragement and counsel were spoken by George Junkin, Esq., and Rev. Mr. Kellogg, of India.

As the large congregation stood together at the conclusion of the services and sang "Praise God from whom all blessings flow," one feeling seemed to animate each heart. "The Lord hath done great things for us whereof we are glad" in permitting us to be "laborers together with him" in winning souls to the glory of his name.

THE SECOND ANNUAL REPORT

Of the Woman's Foreign Missionary Society, may be obtained on application at 1334 Chestnut Street.

OUR EXCHANGES.

The June numbers of the *Foreign Missionary*, of our Board of Foreign Missions, and *Life and Light*, of the Woman's Boards of Missions, co-operating with the American Board, with the *Missionary Link*, of the Woman's Union Missionary Society, for May, are upon our table, freighted with good news from the far countries. We hope the *Heathen Woman's Friend*, of our Methodist sisters, will not long be delayed.

NEW AUXILIARIES AND BANDS.

AUXILIARIES.

Hanover, N. J.
Presbytery of Jersey City, N. J.
Presbytery of Newark, N. J.
Presbytery of Newton, N. J.
Westminster Church, Bloomfield, N. J.
Greenwich, N. J.
Tenafly, N. Y.
East Liberty, Pittsburg, Pa.
Buffalo, Pa.
Coatesville, Pa.
Troy, Ohio.
Society of Inquiry, Oxford, Ohio.
Shippensburg, Pa.
Cross Creek Village, Pa.
Hollidaysburg, Pa.

BANDS.

Star in the East, 2d Church, Phila.
Lilies of the Field, Findley, Ohio.
Light Bearers, Cedarville, N. J.
Sabbath-school, York, Pa.
Mission Band, York, Pa.

NEW LIFE MEMBERS.

Mr. O. H. Willard,
Rev. H. H. Beadle,
Rev Leonidas C. Coyle,
Miss Harriet F. Stratton,
Miss Hannah S. Elmer,
Mrs. E. W. Barnes,
Mrs. A. Peck,
Mrs. J. C. Clapp,
Mrs. Emeline F. Halloway,
Mrs. Dwight J. McCann,
Miss Harriette A. Dillaye,
Mrs. Harriet Phelps,
Mrs. Gen. Baker,
Mrs. Isaac Brayton,
Rev. D. T. Carnahan,
Mrs. D. T. Carnahan,
Mrs. Henry Lloyd,
Mrs. William Moody,
Miss J. G. Kittle,
Miss Phebe W. Paull.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church from April 15th, 1872.

Upper Octorara Ch., Pa., "Aux. Soc.,"	$100 00
Cohocksink Ch. Phila., "Aux Soc.," by Mr. William Hogg,	75 00
Perth Amboy Ch., N. J, "Aux Soc.,"	100 00
Bellefield Ch., Pittsburg, "Aux. Soc.,"	105 00
Central Ch., Summit, N. J., "Summit Miss. Band,"	20 00
Georgiana Banks, Horseheads, N. Y.,	50
Bridgeton Aid, N. J., "Aux. Soc.," additional,	15 00
Central Ch., Baltimore, "Aux. Soc.,"	115 00
Chestnut Hill Ch., Philadelphia, "Aux. Soc.,"	100 00
Miss Caroline E. Boggs, Philadelphia,	5 00
North Ch., Washington, D C., "Aux. Soc.,"	58 00
York Ch., Pa., "Aux. Soc," $91; "Sabbath-school," $30,	121 00

Ladies' Missionary Association, Elizabeth, N. J.,	$600 00
Clinton Ch., N. J., "Aux. Soc.," $32; "Helping Band," $6,	38 00
Woodbridge Ch., N. J., "Aux. Soc.,"	39 00
Leetsdale Ch., Pa., "Leetsdale Band,"	22 00
Second Ch., Cleveland, Ohio, Mrs J. C. Clapp,	25 00
Second Ch., Philadelphia, "Star of the East Band,"	40 00
First Ch., Orange, N. J., "Infant Class Sabbath-school," $11.82; Mrs. J. P. Lloyd, $10.00,	21 82
Arch Street Ch., Philadelphia, "Aux. Soc." *Gold*,	100 00
Marion Ch., Pa, "Aux. Soc.,"	10 00
Mrs. A. W. McLean, Shushan, N. Y.,	6 00
M. J. Taylor, Berlin, Md.,	4 00
Miss Agnes McCormick,	5 00
"A Friend," Chester County, Pa.,	1 00
Tenth Ch., Philadelphia, Miss Harriette A. Dillaye,	25 00
Jennie Crawford, Philadelphia,	5 00
Mrs. Dwight J. McCann, Nebraska City, Nebr.,	25 00
Walnut Street Ch., Philadelphia, "Sabbath-school." *Gold*,	100 00
North Ch., Philadelphia, "Sabbath-school,"	25 00
Saltsburgh Ch., Pa., "Sabbath-school,"	41 25
New York Avenue Ch., Washington, D. C., "Aux. Soc.,"	200 00
Lancaster Ch., Pa., "Aux. Soc.,"	50 00
Bloomsburg Ch., Pa., "Aux. Soc.,"	24 25
Marshall Ch., Ohio, "Sabbath-school,"	5 50
Second Ch, Fort Wayne, Ind., "Sabbath-school,"	33 00
Second Ch., Freeport, Ill, "Little Girls in Sabbath-school,"	10 00
Roseville Ch., N. J., "Sabbath-school Miss. Soc,"	45 60
First Ch., E. Liberty, Pittsburg, "Young Ladies' Miss. Soc.,"	150 00
"Mary," Chambersburg, Pa.,	10 00
Second Ch., Meadville, Pa., "Sabbath-school,"	20 00
First Ch., Rome, N. Y., "Aux. Soc.,"	13 00
Fort Wayne, Ind., "Aux. Soc.," 1st, 2d, and 3d Churches,	200 00
Wickliffe Ch., N. J., "Aux. Soc,"	100 00
First Ch., Watertown, N. Y., "Aux Soc,"	50 00
Woodland Ch., Philadelphia, from ——,	25 00
"Emma's Bank," Phelps, N. Y,	1 00
First Ch., Titusville, Pa., "Aux. Soc.,"	50 00
Mrs. Fanny Lewis, Waynesburg, Pa,	10 00
Belvidere Ch., N. J., "Aux. Soc.,"	40 00
First Ch., Alleghany, Pa, "Aux. Soc.," $55.50; "Band of Earnest Workers," $25 00,	80 50
Athens Ch., Pa., "Aux. Soc.,"	7 20
First Ch., Newark, N. J., "Aux. Soc.,"	132 00
First Ch., Mantua, Philadelphia, Mrs. H. A. Dreer, $5; Miss S. P. Weed, $25,	30 00
Pennington Ch., N. J., "Sabbath-school,"	46 00
North Tenth Street Church, Philadelphia, "Aux. Soc.,"	50 00
Jeffersonville, Ind., package clothing.	
Mission Band, Newtown Ch., Pa., pieces for quilt.	
	$3330 62

MRS. J. D. McCORD,
Treasurer.

PHILADELPHIA, June 8th, 1872.

W. P. B. M.

Northwestern Department.

EDITED BY

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WOMAN'S WORK FOR WOMAN.

All business connected with this pamphlet from the Northwestern Auxiliary Societies will hereafter be attended to by Mrs. George H. Laflin, 585 Michigan Avenue, Chicago.

PERSIA.

Extracts from Miss Dean's *letters to her old pastor and his wife.*

Oroomiah, December 11th, 1871.

Dear Mr. Tindall: I wish you could know just how much I enjoy your letters and Mrs. Tindall's. Strangers as we are to each other, your warm assurances that I am one with you touches the tenderest chords of my heart, and, still more, the strong impulse I receive from such expressions of sympathy and love incites me to double diligence in my work. And when in the last great day you and I welcome home from Persia the souls which have been saved through our instrumentality, will you not be surprised that God has thus blessed your prayers and efforts for people so far away.

Shall I, too, be surprised to see many there, saved, whom I knew not were receiving these precious truths which I am striving to teach them? Is it right for me to believe that God will bless *my* feeble efforts? It seems too much. Yet if I take him at his word I know it is true that my every prayer or word, uttered in faith, he will bless. Ah! what may I not accomplish by a life of entire consecration.

Will America ever be rid of its great evil, intemperance? Yet so many are being saved by the efforts made. Here, as there, wine-drinking is one of the fearful sins against which we must fight. I often wonder why it is God allows this evil to reign as it does through all the world. Yet we know that his grace is able to save souls from this great temptation. Sometime we shall be able to see more clearly the mysterious way in which God moves, though we do not now.

Oroomiah, December 6th, 1871.

Dear Mrs. Tindall: I am glad you call me Jennie; it seems nearer. And I do thank you most sincerely for your kind letter, and the assurance that you are no stranger among us is so pleasant.

Please excuse mistakes, for I am keeping busy three girls in the room where I am, and one woman outside, besides the steward, who is just finishing with the school supplies. I have just given directions for making the school ink. A man is also bringing carpets for the school. Another man is bringing a quantity of flour, which is to be baked by our bake-woman, to be given out to the poor; and the mason and carpenter have been to me this morning about their work. Every one needs such close superintendence in their work here that it takes much time, and so many accounts are of all things most trying to me. I so often wish that I could be rid of all these worldly duties, and only have the moral and intellectual. I like to work with my own hands a part of the time, but I do not like to superintend; but I know my Father directs each step of my way. Is there not something very sweet in this thought? I try never to lose sight of it, yet the weary body drags down the soul ofttimes to share in its burdens. . . .

I neglected to say in Miss Weed's letter that my box arrived on the day that we were observing as Thanksgiving day. Our circle all assembled in my room for the morning services. Rev. William Stocking preached the sermon, which being in English was a great treat to us, beside the good sermon itself. Just as the benediction was pronounced, Emma Cochran (who had been out during services) sprang up and announced that the boxes had come. There were boxes also for Mrs. Cochran and Miss Jewett. We thought it was doubly a day of thanksgiving. Before my box was brought in, and the canvas cover off, our Thanksgiving dinner was ready, and as we were to have an entertainment in the evening (a few simple exercises by the children) of which a part devolved

upon me, I concluded I should have no time to open my box till morning.

Perhaps it is hardly just to the box to say that it kept me awake rather late that night, but something did, and in the morning I found myself hurrying from the breakfast-table to get a sight of its contents. After I had scattered the things about the room to the best advantage, I called in the members of our circle to enjoy them with me.

I must close without saying the half that I wish, but my heart is full of thanks and love to and for you, but my head is so tired with the unusual pressure this morning that I cannot write more.

FAMISHING PERSIA.

JONESBORO, TENN., April 2d, 1872.

MY DEAR FRIENDS: I have been invited up to your feast to-day away from Tennessee; but I am teaching now, and in going in and out daily before my pupils, I seem to hear the Master's voice in this place, as to Peter of old, saying, "Feed my lambs;" and especially during this accepted time and day of salvation, when several are earnestly inquiring, What shall we do to be saved? and are turning their faces Zionward.

But my heart is with *you* too, and I would love to be at your feast, where I am sure the Master will appear through the closed doors, saying to each one assembled in his name, "Peace be unto you" (shla-ma-lo-hoon!). I was permitted a year ago to be with you, and behold with admiring wonder the unmarred glories of your splendid city, and being there brought on my way after a godly sort. I learned to know and love many of you by name whose praise was already in the churches; and by your sweet forbearance I talked with you familiarly, and with a woman's weakness, pleading even to tears in behalf of a far-off and benighted land, even Persia. Ah! I would love by the mercies of Christ to plead with you still in behalf of Persia, poor, dying Persia.

You remember, perhaps, that it was

A GREAT DESCENT

for us then to reach down so low, elevated as we, the women of America, are by the influence of the religion of Christ permeating our whole society. But *to-day* what shall I say? Persia is lower still; *so low* that we shall need before we reach it to take hold of the hand of Jesus, the *only* hand that *can* reach so low, and let us down and raise us up again.

You have read in the papers of the horrible famine and wasting pestilence. You have read but can hardly realize the meaning of men, women, and children eating grass roots, and straw, and things that are no food, and even *dead bodies*, and *starving to death.* We are so far away that only the faintest echoes of the groanings and wailings of the suffering come to us; but, oh! did you ever think *what must it be to be there*, to hear, and see, and feel it, to pine under the sharp pangs of hunger, to see human beings, especially children, dying for bread! And now the pestilence, cholera, and the plague, raging fevers, and agonizing pains, unmitigated by any comfort, sweeping thousands unprepared into eternity, until it seems as if the Lord had repented of making Persia, and would blot it from the earth.

What is *our* duty at a time like this? Answer, Chicago, what was done for *you* in your direst need, and how will you pay back the debt? Oh! if Persia could be aided as Chicago was, it would break down the hardest hearted there, and soften bigots to belief in the compassionate religion of Christ. Our Master benevolently fed the multitudes, and would not dismiss them fasting, to perish by the way. Shall we follow his example? How shall we reach them? First, we can

PRAY FOR THEM.

God hears prayer. I believe he specially delights in prayer that breaks through our crust of selfishness and goes out in behalf of others.

Second, we can give of our abundance, and we can induce

others to give. Our dear missionaries in Persia have lately received a little money, over a hundred pounds, from benevolent friends in England, and are dealing it out in small supplies, and the poor people flock to them by hundreds, some who have come from the famishing districts, and some in Oroomiah also, poverty-stricken and ready to starve from the scarcity and costliness of food. But this will hardly touch the need. The wail comes over the sea, "Give me a piece of bread for the sake of the Lord Jesus Christ."

If I had not already taken much of your previous time, I would translate for you a Nestorian letter, from Gozel, a young widow of Superyhan, one of Christ's little ones, laboring beyond her strength, and with small chance of success, to provide for an aged and helpless mother-in-law and four little orphan children.

She says food is so scarce and high, she does not know where or how they will find daily bread; but her only trust is in Him who hears the young ravens when they cry, and has promised to be the widows' God, and Father of the fatherless. Poor Gozel! I know her letter would make you weep. Should you not love to help God answer her prayers?

I beg your sympathies, too, for our precious little mission band so lately and deeply bereaved in Mr. Cochran's death, and dear Miss Jewett, just gone out from Iowa and hearing these very days that she is fatherless.

With many tears and deep sorrow, and "much tribulation," the precious seed is sown; but we are assured that "no weapon formed against it shall prosper;" and "he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

And now, beloved, farewell. In the best of bonds,

Yours, in behalf of Persia,

SARAH J. RHEA.

INDIA.

Ambala, February 28th, 1872.

My dear Mrs. H.: So long a time elapsed before I heard from any of my friends in Chicago, that I began to think they had quite forgotten me. Your very kind letter, however, assured me that even in the midst of your great calamity you had remembered to pray for me and my work. You do not know how cheering and encouraging it is for us to know that there are Christians who take a personal interest in our work, and are praying for its success.

When I heard of the great fire in Chicago, and of the burning of your church, I wanted to write to you, but did not know to whom to direct my letter. The calamity with which your city has been visited does indeed seem a fearful one, but God must have permitted it for some wise purpose, and he will doubtless make it redound to his own glory.

Not long after my last letter, my brother had a severe attack of brain fever, and for some time the doctor gave up all hope of his recovery. When the crisis of the disease had passed, he was so weak that he had to be fed like a babe, but he regained his strength much sooner than we had expected. In November we all went down to Allahabad to be present at the meeting of Synod. While there I had the pleasure of meeting some young ladies belonging to Mrs. Doremus's society, and of seeing their work in Allahabad. They labor chiefly among the Bengali women.

We did not return to Ambala as soon as the annual meeting closed, for the doctor had said that my brother should not attempt to do any work for three or four months at least. We therefore went to visit some of our friends in Oudh. Some of the American Methodist missionaries invited us to come and see their work, and we gladly accepted the invitation. In the city of Lucknow, the Methodists have bought a beautiful home for the ladies who are engaged in Zenana work. There are three young ladies living there now, and they hope to have more next year. It was very pleasant, and

I trust profitable, for us to be able to see so much of the work of other missionaries.

On returning to Ambala, I was gratified to find that some of the native Christian women had been

LOOKING AFTER MY SCHOOLS

in the city. One woman had opened a new girls' school, and had been visiting it herself. Hitherto, we have only succeeded in establishing Mohammedan girls' schools, although we have often tried to get an entrance among the Hindus. The families I have been visiting, have been either Bengalis or Sikhs, with the exception of one or two Hindu families. The reason of this is that the Hindus are exceedingly timid and afraid of innovation. The Sikhs are much more independent.

Since my return to Ambala, a very interesting work has opened up in a part of the city I had never visited before. I took a native Christian woman with me to try to gain access to some of the zenanas in that ward of the city. I was surprised to find that many of the teachers and pupils of the mission boys' school lived here. Most of the people in this ward are Brahmins or Khatries.

The first house at which I called belonged to three brothers, Brahmins, who all live together with their families. The eldest brother attends to the discharge of the priestly duties of a Brahmin at marriages, funerals, and births, and collects money from his parishioners. The second brother earns his living by keeping a shop, and the youngest is a teacher in the mission boys' school.

His wife is quite a young girl, and asked me to come and see her often, and teach her to read. We next called at the house of the second teacher in the boys' school. He is a Sikh, and once had taught his wife to read a little; but she told me she had forgotten even her letters, not having looked at a book for so long a time. Although ignorant, I found her rather an interesting woman. She said if I would promise to come regularly, she could get several women from neighboring

houses to come and listen to me while I read the Bible to them. After this I was invited to several other houses. Two of these houses belong to wealthy merchants, and the rest to teachers in the boys' school. I was received in the most friendly manner by all the families I visited, and was requested to visit them again.

Some women who had sons in the mission school told me that since their boys began to go to school, they had ceased worshipping images, and laughed at the silly superstitions of the women. The Brahmins who teach in the school, although they perform their puja or idol worship early in the morning, and paint their foreheads with the regular Brahminical marks, yet they are ashamed to appear in school without first washing off all these marks of idolatry.

FRIGHTENING THE GIRLS.

After visiting these families for some days, I advised the women to allow their daughters to learn to read. Some seemed very willing to have them taught, and I succeeded in getting ten or twelve girls to promise to learn to read. For a few days these girls seemed very eager to learn, and each wanted a book; but this state of things did not last long. One day I found that all the girls had refused to learn any longer, and discovered that the reason of this sudden change was, that some woman had been frightening them by telling them that as soon as they had learned to read I would take them all to my bungalow and make them Christians. The uncle of one of the girls, hearing that she was learning to read, dragged her away from the house, and beat her. About two or three days after the little girl was driven away I was invited to the house of one of her relatives, and while sitting there the same young man came in with a stick to drive away his sister-in-law because she was listening to me.

Of course such treatment is a trial to us; still we have great reason for rejoicing that so many zenanas have been opened, and that some women are willing to be taught to read and to listen while the Bible is read to them.

It is very encouraging to know that prayers are being daily offered for the success of our labors in this city. Perhaps it is in answer to your prayers that so many new zenanas have been opened to me. Let us hope and pray that the seed which is now being sown in much weakness may some day bring forth fruit to the glory of God.

I cannot write any more this time, but will endeavor to carry out your suggestion, writing once a month. I will try to write something every day if anything interesting occurs.

Yours affectionately,

H. F. Morrison.

TURKEY.

To the "Busy Gleaners," Hyde Park, Illinois, this comes like sweet music from the far country:

JUHAR'S LETTER.

My mind was not that for a long time I delay the writing of my letter in the thankfulness of my heart to you, my beloved. But in much work being busied, it has continued so long. I hope that forgiving you will be. Very thankful am I, that for me with unceasing effort you labor; and especially thankful am I to the All Powerful that from the four corners of the earth for weak laborers such caretakers he appoints. Very much I desired your pictures to have, and very much I rejoiced when I received them. And every time I see them, it comes to my mind, that a day will come when we, eternally changed, shall dwell together, and we shall enjoy our Saviour's face. I rejoice when I think that through the cold Jordan we shall quickly pass, and I shall go to that blessed and quiet Canaan. And tho' here with many troubles I am surrounded on all sides, still *there I shall rejoice.* This year I see more of an earnest spirit in myself—very sweet it is to pray always, whether in trouble or in joy. I consider it is very useful to me when I am in trouble. My cares when upon my Saviour I cast, he scatters them. Without prayer

I am not able a thing to do. Though to a *retired* place I cannot always go, my heart I can raise to him, because the words of prayer very powerful and useful they are. Very often I wish that quickly I go from here, and pass these overflowing waves to the other side, where they shall not be able to pass over my head. Then, again, I wish to live for others, for Christ's work. Nevertheless, if I live not, still it is the will of the Ever Blessed. Very sweet it is to work all the days that I live. My father and my mother I hope are renewed ones. Day by day they go forward in Christianity. Therefore I entreat that you be prayerful that until death they be faithful, and at the end the crown of life receive. Already I have written that one brother I have; as yet he is not a renewed one. For him very much prayer I make, but often I fear that after all he will be lost. This winter the girls' school I keep, and to the women I give lessons every day. In the month of November to seventeen women lessons I gave, but in December to twenty-two. Quite good progress they make. I hope that more will come.

For me be very prayerful, that the Lord bring forth fruit by me. I am not able a thing to do if the Lord help not. My desire is that my scholars renewed and spiritual become. Very much I rejoice when I see those among them for whom there is hope that they are renewed. God has put me in a very responsible place, and he wishes me to work, therefore I entreat you be very prayerful.

Blessed is that day when all men shall truly believe in Christ. These months much troubled I am, seeing that in my village the work remains at so near a standstill. Very often I have thought, I wonder if I shall see that day when men shall be as sons of one father. Brothers we are. Among us there is not one small or great. One Father we have. One Teacher, Jesus. One our faith and one our hope, is my loved song.

I remain your child,

JUHAR MARDEROSION,
From Mezereh, on the Harpoot Plain.

HOME WORK.

GO AND DO LIKEWISE.

ILLINOIS, April 6th, 1872.

DEAR MRS. B.: We had hoped to send a delegate from our "Auxiliary" to the Annual Meeting of the Woman's Presbyterian Board of Missions, but fear none will now be present.

Our Society does not feel rich enough to send a delegate, and those who are able to defray their own expenses, feel it impossible, for many reasons, to leave home just now. I had fully intended going myself, if health permitted, but find although the spirit is willing, yes, anxious, the flesh persistently remains too weak for any such trips at present.

I believe I feel almost as much disappointment at being deprived the privilege of attending that precious meeting, as would many a trip to Europe. Our prayers, at least, will be with you.

I write to give you a little incident which occurred last week, which deeply touched my own heart, and which might incite others, if it reached them, to more sacrifice in the grace of giving. A gentle tap on my chamber door announced the coming of a sweet friend, who stands all alone in the world, having lost husband and babe a short time ago, and is now thrown entirely upon her own resources. She teaches music for her daily bread, and at times has but a small class. After a sweet talk of half an hour about the better life, she said, "Mrs. N., I have not been able for two months to pay what I have pledged monthly to our dear cause, but my class fell off so about Christmas, that it was impossible for me to more than meet my board bill. I have now a better class, and shall soon make up the delinquency." And, by the way, she has insisted upon giving a dollar per month, which we, who know her circumstances, felt to be more than she ought to attempt to give. She then took from her pocket a half dollar in coin, and said, "There is a fifty cent piece my dear husband gave me, and I have been *hoarding* it, but I cannot

feel it right to hoard even this any more, though it seems almost a sacred keepsake. I would rather *invest* it in our woman's work in foreign lands. How I wish it could be used directly for missionary purposes, or reach the hand of some missionary." I said I will see that *it is so used*, for I believe God will bless the giving thus of this very half dollar. I wish to send this precious half dollar to Chicago, and have it reach the hand of some dear, devoted laborer in the foreign field. If all our dear sisters would bring their *hoarded* coins thus, and invest them for the Lord, what a rich return they might bring! I thought of a bright bit or two of shining metal *I* had hoarded, and felt *rebuked*, and then and there consecrated them to the cause so near our hearts.

May the meetings of Thursday be pleasant in every way, and your hearts be strengthened through communion, sweet with kindred hearts, and with the heart of Jesus, who presides over all our endeavors to redeem the world.

TREASURER'S REPORT.

From April, 1871, *to April*, 1872, *for Foreign Missions.*

Illinois,	$3083 39	Indiana,	$120 00
Michigan,	1179 78	Kansas,	25 00
Minnesota,	500 00	Nebraska,	10 80
Iowa,	438 09	Tennessee,	25 00
Wisconsin,	152 40	New York,	10 00
Ohio,	292 90	Pennsylvania,	120 00

Proceeds of Concert, $116 56.

DETROIT.

The following report has been kindly furnished by Mrs. Baker, of Detroit, who was appointed Secretary *pro tem.*

WOMAN'S MISSIONARY MEETING.

A numerously attended meeting of the ladies of the various Presbyterian churches was held at the Westminster Church yesterday, at 10.30 A.M., in connection with the foreign mis-

sion work. Rev. Dr. Irving, Secretary of the Board of Foreign Missions, presided, and offered prayer, after which a hymn was sung by the congregation.

Rev. Dr. F. F. Ellinwood, also a Secretary of the Board of Foreign Missions, then addressed the ladies, and dwelt upon the work that women have done and the influence they have exerted in the Church since its foundation. Mission work by women was no new thing, but commenced in the time of the Apostles, who were greatly assisted in their arduous labors of spreading the Christian religion by the self-abnegating labors of devoted and earnest women.

Rev. Dr. Nassau, a missionary at the Corisco and Gaboon station on the western coast of Africa, on a visit to this country, spoke of the great value of women as missionaries at those places. They have always been successful in their attempts, especially with children, as they touched feelings and awakened sentiments that no man could have done.

Rev. Mr. Calderwood, for many years a missionary in India, and who returns to that place the coming fall, spoke next. He said that in India only women missionaries could reach the females, the male missionaries being only able distantly to approach them through their fathers and brothers. He said that the language of the women, confined as they were in the zenanas, was greatly different from that spoken by the men; and when an opportunity can be obtained to associate with them it is easily learned.

Rev. William P. Barker, also a missionary recently from India, dwelt upon the miserable condition of the women in that country. Such is the effect of long ages of subjection and grinding down that they actually believed the lords of creation to be in an infinite degree above them.

Rev. S. H. Kellogg, a missionary, related a history of the zenana work in India.

Rev. Dr. Irving hoped that the effect of these meetings would be that some of the ladies of Detroit would be induced to say, "Here am I, Lord! send me!"

After some further remarks by other missionaries the pub-

lic meeting closed with the singing by Rev. W. P. Barker of a Hindostanee hymn.

MEETING OF THE LADIES FOR BUSINESS.

A meeting of ladies was held in the afternoon, opened by the reading of the 46th Psalm by Mrs. J. G. Atterbury, President of the Detroit Auxiliary, and singing of one verse of the "Missionary Hymn." Prayer was then offered by Mrs. Z. M. Humphrey of the Philadelphia Board.

An address of welcome to the delegates from other boards by the Detroit Board was read by Mrs. E. C. Walker, and responded to by Mrs. Schenck, President of the Philadelphia Board. The ladies of the New York Board also presented a short address from Mrs. Holden, of that Board.

Mrs. Laflin, of the Chicago Board, was next introduced, and said the great object of the representation from the Chicago Board was to secure a more definite basis of action, as some difficulty had been felt on that point in their Society.

Mrs. Graham, of New York, was the next speaker.

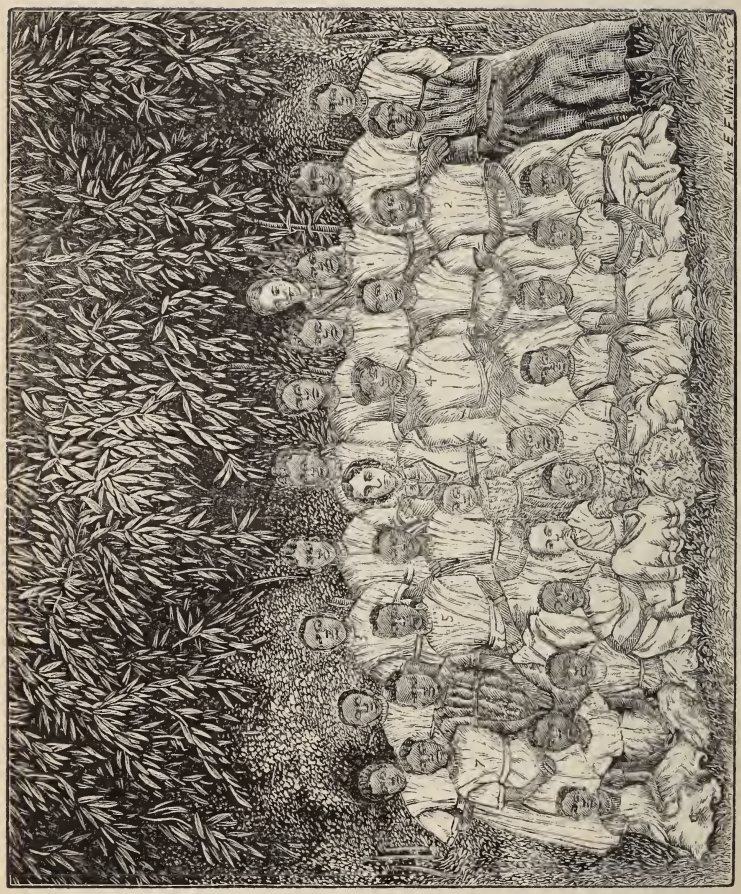
Mrs. Humphrey followed in an explanation of the identical birth of the New York and Philadelphia Societies.

Mrs. Haines, of New Jersey, said that their Society antedated by a little the twin Societies of New York and Philadelphia. It has now become an auxiliary of the Philadelphia Society, having, like that, solely in view the foreign work.

Mrs. ——, of Freeport, Ill.; Miss Weed, of Ypsilanti, Mich.; Mrs. Montgomery, of Ionia, Mich.; and Mrs. Dr. Ely, of Cedar Rapids, each representing her auxiliary society, spoke in favor of foreign work.

After remarks by Mrs. Schenck of Philadelphia, Mrs. Lyon of Detroit, and others, the meeting closed with singing the doxology:

"Praise God, from whom all blessings flow."



Our Little Workers.

THE GABOON SCHOOL.

The picture shows you the girls of Mrs. Bushnell's school at Gaboon, Africa, herself seated with them. The girls are colored, as you notice, but not so dark as those in some other parts of Africa. Some of our bands will see their own protégés here. The one marked 1, is Janie Harrington; 2, is Hattie; 3, Agnes; 4, Celia; 5, Alice; 6, Ann; 7, Amelia; 8, Katie, and 9, Maggie, the one mentioned in the letter from the "Helping Hands." The following account of the school is by one of our dear missionary ladies who has come from there recently:

Just on the height of a gently rising hill, surrounded by the perpetual verdure which clothes the western coast of Africa, inhaling the fragrant breath of the strangely beautiful flowers of that tropical clime, fanned by refreshing sea breezes, and outlooking upon the calm, broad waters of the Gaboon River, as it expands to meet the blue waves of the Atlantic, stand the two white frame houses of the Gaboon Mission, with the adjoining school and other buildings.

Very inviting and homelike do they appear to the missionary traveller as he winds his way of twelve miles up the river from its mouth, after a boat journey, made doubly tedious by opposing currents and boisterous or variable winds.

If you are arriving at this destination at midnight, you will be carried ashore, through the shallow water, on the strong arms of your faithful native crew. You will pass the native towns and houses of traders on the beach, and following a gradually ascending and winding road of half a mile, you will reach the Baraka mission houses. There will be "a

light in the window for thee," and a true welcome from the inmates.

The larger of these frame houses is the girls' school. A lime tree hedge surrounds the premises, which are quite extensive. Within this inclosure are a number of bamboo houses, including two day-school houses, library, and other buildings, for the accommodation of pupils and employees in the mission.

Many beautiful and useful trees shade these grounds. There are the bread fruit, orange, cocoanut, mango, plum, African cherry, banana, pâwpâw, and plantain, besides others, the names of which are not familiar to foreigners, and which they seldom enjoy at the first acquaintance.

THE BAMBOO SCHOOL-HOUSE,

in which the girls, a bright and happy band, spend the morning in recitations, and the afternoon in sewing, and several times during the week hold their prayer meetings, is but a few steps from the mission house. In these two cool and pleasant rooms they gather in the early morning. The school is opened with reading the Scriptures in Mpongwe and English by all the scholars, excepting, perhaps, those dear little girls, not much more than babies, who are sitting with their alphabet and spelling books on that low seat. Prayer is offered, and a blessing asked upon the duties of the day. Recitations are then commenced under the direction and instruction of one of the band of young women who have been so long and well trained, and who, having become hopefully pious, are fitted to aid their missionaries in the work of teaching. The classes are called up in order; the pupils stand while reciting. They are arranged according to size, and rise to the class and return to their seats in their order. For the younger pupils, of course, the instruction is in the Mpongwe language. For want of text-books in higher branches, the recitations in Arithmetic, Grammar, Geography, and Natural Philosophy, are in the English. Beside the hours spent in school, instruction is given, with wise and

loving care, from the hour of early morning prayer until the close of day, when again *all* gather around the family altar.

Sabbath-school hymns, so loved by the young at home, are equally prized, and sung sometimes with equal zest by these African youth.

For some years past much instruction has been given them in the sweet art of praise, and they sing remarkably well. Especially sweet are the upborne melodies from their little meetings for prayer. Many of these girls have learned to love to pray, and often lead each other's devotions in their own language.

Shall I write for you the

LORD'S PRAYER

in Mpongwe? When you read it, pronounce the vowels much as you would if reading French, and you will perhaps be nearly correct.

Reri yazyo yi re g'orowa, ini nyâ nyi ga loanle orunda.
Father ours who art in heaven name thine it must become hallowed.

Inlŏngâ nyâ nyi ga vie Nlŏndinli yâ yi ga yanjo go ntye
kingdom thine it must come Will thine it must be wrought on earth

ga nte dendo yo gorowa. Va zue nlĕnlâ winlâ inya si keka
as is done it in heaven give us day this food it sufficient

nl'azue Kâ nyeza zue ibe sazyo, ga nte nyeza zue mönge wi
for us And forgive us sins ours as how forgive we persons who

denda zue isaon imbe Râ aronla zue gw'isyario ndo romba
do us things evil. And not lead us into temptation, but deliver

zue gwibe Kânda inlŏngâ nli ngulu nl'ivenda iyâ agĕnda
us from sin for dominion, and power, and glory is thine going on

go kânlakâ. Amen.
to eternity.

Let some of the dear young ladies who are educating one or other of these African girls, try to imagine a group of them on some bright afternoon, gathered in their bamboo

school-house. One of the older pupils, perhaps one of the young teachers, leads the meeting for prayer. She reads, makes some remarks, they pray; they blend their soft musical voices in singing our sweet English hymns.

Do you not think the dear angels must bend tenderly and rejoicingly over them?

I. A. N.

SA-NUM.

A letter from Miss Dean, *of Seir, Persia, to the Sabbath-school of Lafayette Street Church, Buffalo, N. Y.*

Dear Children: I am very happy to hear that you are becoming interested in our school-girls, not simply because they are school-girls, but because you wish to do them good. And if it is more blessed to give than to receive, you will receive a blessing in return.

I presume Persia seems far away to you, and you think of our girls as being wholly unlike yourselves; yet they are not so different as you may think, and I hope with one of them, at least, you may become quite well acquainted. I have decided to give you a little girl named Sa-num. I think she is about twelve years old. Perhaps you do not know that the natives here seldom ever know their age. Until the parents, or some of the family, learn to read and write, they do not keep any record of their ages. Sa-num has been in school two winters, but as she was smaller than the girls we usually take into our school, she has not made much progress in her studies. She is studying practical arithmetic, mental arithmetic, geography, Bible-history, reading, writing, and spelling. I think she will be able to write you a letter this winter if you wish her to, and Judith Cochran will translate it for you. Her home is in a village (*Ir-yār-wār*), about an hour's distance from the city.

I think some of you will be wondering what color her hair

and eyes are, so I will tell you—they are both black. We have but one girl in our school with light hair; perhaps three have light gray eyes. If one's hair is not black they color it red, as that, to them, is the most beautiful color for the hair.

I am sorry to tell you that Sa-num is not a Christian. I hope you will all pray for her, and it may be in answer to your prayers she will this winter learn to love Jesus.

Her parents are both members of a small church in her village. The inhabitants of the village are mostly Armenians, and very few know anything of true religion; and I hope that Sa-num may be a great blessing to the girls and women of her village.

Our school usually opens the 1st of October, and closes the 1st of June; but this fall it will open a little later, as the school-rooms are being repaired; and although we began early in the spring, the mud walls dry slowly, so the work cannot be hurried. We do not have any school through the summer, for the girls are needed to work in the fields and vineyards. Some of them work very hard all day out in the harvest-field, and only receive six cents a day! So you see they can earn very little through the summer with which to buy their clothes.

I must tell you again before I close that I am *very* glad that you are taking an interest in our school-girls, and in this way we all become workers together with Jesus. If we labor with him here we shall dwell with him above.

FROM "HELPING HANDS."

PHILADELPHIA, May 9th, 1872.

MRS. GRIER.

MY DEAR FRIEND: I must call you such, for you are the friend of children. Our President wished me to write a few lines to you about our mission band; it is connected with Old Pine Street Sabbath School.

The band consists of nine scholars and a teacher, who is

also our President by a unanimous vote. We call ourselves "Helping Hands," and the little one we intend to educate lives in Africa; her name is Maggie, in English, and Owangha is her foreign name. We love her very much, and I think that what we give her is given with hearts full of the love of Christ, and not for earthly praise.

Four of our band have lately professed Jesus as their friend and helper; two come next time with us, and the other three, we have hopes, are thinking of their souls' salvation. Our teacher is a true Christian, and with the prayers of her and our pastor, who is Dr. Allen, we hope to bring them within the fold. These constitute our mission band.

And now, my dear friend, we ask your prayers, that those who have professed Christ may be kept faithful; and that the others may be brought to know him whom we love and try to serve. We pray for Maggie every time we kneel in sweet communion with our Heavenly Father, because we want her to know the true love of Christ as we know it. And now, my friend, I bring my letter to a close.

A SYRIAN BENEFIT.

The Stearns Memorial Mission Band, an organization of little girls under the superintendence of Miss Julia H. Nichols, and the Young Ladies' Mission Band, both connected with the First Presbyterian Church, Newark, N. J., held a Fair recently for the benefit of the mission work in the Sidon field—Syria. The proceeds of the Fair amount to the handsome sum of $350. Ninety dollars of this has been forwarded to the Woman's Foreign Missionary Society for the support of two girls for a year in the Sidon girls' school. The remainder was given to Rev. James S. Dennis for use after his return to Sidon. The Woman's Foreign Missionary Society of this church also support three village schools in the Sidon field. Mr. Dennis, of the Syria Mission, is a member of this church.

DATE DUE

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